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PEACE CONVENTION—DEPUTATION TO SIR ROBERT PEEL, BART.—A deputation consisting of the following gentlemen waited on Sir Robert Peel, by appointment, on Saturday, July 1st, to present to him an "Address to the governments of the civilized world," agreed to in the recent sittings of the Peace Convention in this metropolis:—the Marquis de la Rochefoucauld Liancourt, member of the French Chamber of Deputies; Lewis Tappan, Esq., of New York, a Director of the American Peace Society; Monsieur Verrue, of Brussels, Secretary to the Brussels Peace Society; Monsieur de Lalung de Ferol; Samuel Gurney, Esq., Treasurer of the London Peace Society, John Lee, Esq., LL. D., chairman of the committee; Henry T. J. Macnamara, Esq., of the Inner Temple; and the Rev. John Jefferson, one of the Secretaries of the London Peace Society. The deputation was introduced by John Bowring, Esq., LL. D., M. P., who briefly stated the object of the deputation, to present an address from the Peace Convention, urging the introduction of a clause in all international treaties, binding the parties to refer all disputes that may arise to the arbitration of one or more friendly powers. The address was read by the Secretary, and very courteously received by the Prime Minister, who promised to place it before the other members of her Majesty's Government, and stated that the principle of arbitration has been frequently and successfully acted upon during the last twenty years. Sir Robert also said, that immediately upon the present differences arising between Buenos Ayres and Monte Video, the British and French Governments put in strong remonstrances, and offered their friendly mediation. Mr. Tappan called the attention of Sir Robert to the particular point of introducing a binding clause into treaties; and Mr. Gurney spoke of the importance of governments acting upon Christian principle.

London Patriot.

WARLIKE CONDITION OF CHRISTENDOM.

Let us trace some of the consequences of the martial spirit, which in former times reigned in every heart, and which even now, though weakened, retains its dominion. Look to England; the supposed prosperity of this nation is believed to be the result of her military spirit. She has been almost continually, from the Norman conquest down to the present time, in conflict with some other nation. Her military posts raise themselves up in defiance all over the broad surface of the earth; her floating batteries trouble the waters of the whole world. Her military spirit has gone north and south, and east and west, for conquest. The blood of her sons has moistened every soil, the bones of her children have whitened every land. Has not the same spirit which fired the blood of the northern savage, when he overran the island now the "mistress of the ocean," continued to manifest itself through generation after generation to the present day? Is it not the *love of conquest*, seeking good for itself by the destruction of others, which has thus acquired and retained dominion over the remotest parts of the earth? Unlovely as is this trait of character, pirate-like, robber-like as it is, opposed directly to the self-sacrificing spirit of Christianity, till of late few have been so bold as to question it.

We allude not invidiously to England; we have selected her for an example, because it is easier to see the mist which hangs over others, than that in which we are ourselves enveloped. The same red stream flows in our veins, and this Anglo-Saxon blood is pre-eminent in the annals of warfare. We vaunt ourselves that we are as skilful in shedding blood, and as ready and willing to encounter a foe on the field of battle, as the most warlike. Our homes in this land are mainly by conquest; we fought side by side with England as her colonies; the birth-throe of our nation was in the field of blood; the martial spirit was revived in our last contest with England; and even now there are many among us ready to "let slip the dogs of war" for a narrow strip of waste land on our eastern borders.

Could we see ourselves as others see us, we need not look abroad for an instance of the deep imbuings of the spirit of war.

In fact, though the Anglo-Saxon race are lovers of the fight to a degree unsurpassed by any other, the martial spirit has been the master of the civilized world, looking down upon the lives and happiness of the common people as of no worth, regarding them as but the counters in the game. The nations of Europe can hardly be considered as ever at peace. Their nominal peace is but as a truce between contending armies, that they may rest awhile and bury their dead; continuing to stand face to face, ready at the signal to rush forward for the destruction of each other. There is no peace for the nations confronting each other with vast armaments, each jealous of its national "glory," proud of its strength to rend and destroy. It is never a settled calm with them. There is nothing to bind down into subjection the conflicting elements. Even when the sun shines out over them, when the storm is hushed, the thick dark clouds still skirt the horizon; let the wind but change, and the whole heavens are hung with darkness. Whether the battle rage or not, is beyond human control. It depends on accident. A mistake in diplomacy, the irritable temper of some public functionary, the caprice of the leader of a party, a mob on the frontier, a foolish mistake of a navy officer, will pronounce the sentence of death upon hundreds of thousands, cause the widow's groan, and the orphan's cry. The lusts of the Corsican yoked seventeen populous nations to the battle-car. Human life and human happiness thus, as it were, rest on the turn of the die. There is no security for man. He holds all that he values subject to the will, to the vices, to the mistakes of a few! It is against this galling aristocracy, this worst of despotism, that the advocate for peace contends. He would deliver the world from this abject bondage, and throw down the altars of this blind butcher-god, whose murdered victims have been as countless as the sands upon the sea-shore. S. E. C.

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